

The Transformation of the GOD Shiva the Yogi Purusha into Shankara the Householder by Shakti or Prakriti: A Hindu Mythical Peregrination

Poornima Pundhir Arora¹ and Suchi Srivastav²

¹Asstt. Professor,
Scope College of Engineering, Bhopal, M. P. INDIA.

²Associate Professor & H.O.D. (Humanities)
MANIT, Bhopal, M. P. INDIA.

(Received on: October 7, 2014)

ABSTRACT

In Hindu mythology, Shakti has transformed Shiva from a yogi to a family man. In this paper it has been elaborated that how Shiva has been deviated from the ascetic isolation into creative participation in world of pleasures called Maya.

This paper has enlighten all the incidents – regarding the God's transformation, as a husband, a householder and ultimately the father of two sons. It is quite interesting that Shiva who had shunned the world and was busy in his yogic Sadhana, compelled to start a marriage life by the goddess Shakti.

Shiva is the only God who's idols and images had been created with His wife and children. While all this transformation, Shakti too had transformed and both became one as the form of Ardhnarishwar.

Keywords: Shiva and Shakti, Shiva and Sati, Shiva and Parvati, Marriage of Shiva, Birth of Ganesh and Birth of Murrugan.

In Kalika Purana it is stated that according to Tantric Physiology Shiva and Shakti are considered as Purusha and Prakriti and Shakti is nature or energy which had transfigured the hermit God Shiva into Shankara the householder.

In Hindu legend, both Sati and Parvati successively play the role of bringing Shiva away from ascetic isolation into creative participation in the world.

[Kinsley38]

In Hindu mythology Shiva is considered as Hara who is indifferent from Nature or Prakriti. He is an ascetic who has possessed the Sat-chit-anand, by shunning the Maya or the world. As Lakulesh, he has blocked out all the external stimulus, it indicates that his mind has achieved “Swayambhu” stage (self- stirred).

Shiva is God visualized as an ascetic. Hair matted, body smeared with ash, he sits naked.....His phallus is erect but his eyes are shut, indicating that Shiva is aroused not by the delights of the world outside but by the serenity of the soul inside.

[PattanaikMyth145]

“The Pole star serves as the symbol of a world nothing changes, nothing ages or dies. The direction marked lives Shiva said the wise.”

[Pattanaik7 Secrets15]

Shiva lives in mount Kailasha meditating under the Banyan tree with his ganas or followers. These ganas are people who had been provided shelter and company by Shiva when they shunned and rejected by society and culture. They smeared ash all over their bodies and clad in animal skins as their leader Lakulesh.

And so Shiva does not distinguish between beauty and ugliness. Nothing attracts or repels him.....In the light of fire Shiva sees the true nature of the world around, hence the true nature of the self within.

[Pattanaik Myth160]

Lakulesh is imagined as the staff or the erect manhood. His penis is erect due to internal and supreme stimulus. He has held a

staff in his hand and has closed his eyes from worldly pleasures i.e. Shakti or Prakriti.

She is the world Shiva shuts himself from. She will stir love in his heart, make him open his eyes and be part of worldly life.

[PattanaikMyth146]

According to Kalika Purana as translated by Shashtri, Shiva the Purusha is liberated from confines of nature and becomes master of his own happiness, tranquility of mind by knowledge of truth through purging the mind of all memories and prejudices. The detachment of this worldly power attracts a Tapsvin for independence and infinite. It is a fact that Tapsvin celebrates celibacy, avoids sex with women, which is a cause of children and family considered by them as shackles of Maya or Samsara.

When gods knew about this emancipation of Shiva they became afraid that Shiva will become a great tapsvin and breaks all the rules of nature and this will destroy the balance of the Tripura the three world created by Brahma, they went to Goddess Shakti the Prakriti, seeking help for imminent problem.

Shiva – that pesky god who smears himself with ash, dances on burial grounds, and crunches bones – is causing trouble again. Unlike Brahma and Vishnu, Shiva is an ascetic... These austere practices of Shiva’s build up intense psychic energy, and lately he has been so focused that the energy has become volcanic and threatens to erupt in a cosmic force that will destroy the earth and all the living creatures.

[Degler]

When Shiva gets angry he is called Rudra, who has wrenched off one of the five heads of Brahma as a punishment for

following Satrupa the Prakriti his own daughter out of lust. Shiva who is unfettered from all sensory things of nature, was callous to Prakriti too, has become a concern for the gods including Brahma and Vishnu. At their request Shakti agreed that she will take a birth as daughter of Daksha Prajapati, who has pleased the Goddess with his austerities, on earth and will digress Shiva from his Yogic exertion for wisdom. Sati knew that Shiva is almighty, omnipresent and omniscient i.e. Mahadev (God of all gods). Shakti too thought that the wisdom which Shiva has acquired by yogic meditations, can share and save the world from the prevented evil and obscurity but his decision of ostracism of the world will a step towards the annihilation of the world.

Does wisdom have any importance if not be shared in world?

We all know knowledge is to share and enlighten the lives of these people who are prisoned with darkness and fear. Goddess Sati opposed Shiva's this seclusion from the world because Shiva is the destroyer of evil, darkness and fear. If he will show his back to humanity who will save the world?

Attracted to Shiva Shakti took birth as Sati, daughter of Daksha Prajapati and stood many hardships to please and make Shiva to open his eyes which has been shut towards Nature. Shiva who is the most gullible and generous to his devotees at last pleased with Sati's vigorous efforts and gave himself as a boon to her.

Shiva needs to have patience with Brahma for this Shiva has to first engage with the world, not withdraw from it.....She hopes to transform Shiva the insensitive angry god, into Shankara, the god who empathises and patient.

[Pattanaik.7 *Secrets*67]

Daksha the father of Sati did not approved Shiva as his son-in-law but Sati insisted and went to live with Shiva. Daksha felt less important and blamed Shiva for Sati's adamant behaviour. For teaching both of them a lesson, he organized a yagna invited all except Shiva and Sati.

However, her father Daksh was not happy. He did not like Shiva, the ash-covered ascetic, and reluctantly gave his assent to the wedding.....he ignored his daughter also.

[Bhalla71]

Shiva remained indifferent but Sati insisted to go to her father's place and insisted on, at last Shiva agreed and she went accompanied by Nandi. She was astounded at the cold welcome she received from her parents and sisters. Daksha instead of welcoming her reasoned her unsought presence. Sati who loved and accepted Shiva as he was, never tried to change him, as she was aware of Shiva was Mahadev (God of Gods). She questioned her father the reason of Shiva's omission from the list of guests. Daksha, the Prajapati was so angry with Shiva, blaming him for her daughter's rebel, affronted her in front of all gods by calling Shiva uncivilized, uncultured, and filthy vagabond. Everyone present there was so terrified by Daksha that no one intervened.

'He does not know how to dress or behave in public. He covers himself with ash. Holds a skull.....This makes him unworthy of any offering.'

[Pattanaik *Myth*169]

Sati was aware that Shiva will not give any importance to his insult but to teach a lesson to make his father realize the true

value of Shiva, to vanish the fear of her father, she offered herself in yagna fire.

So Sati leaps into the sacrificial fire and sets herself ablaze. She makes herself the offering to the one who is denied offering by Daksha. She burns for Shiva.

[Pattanaik 7 *Secrets*77]

The act of Sati, in which a Hindu widow immolates herself on her husband's funeral pyre as a final and consummate act of loyalty and devotion, is patterned after the deed committed by this goddess to uphold the honour of her husband.

[Kinsley35]

Shiva who was moved by Sati's unconditional devotion and love, forced to look at her self-immolation. Her painful sacrifice is a result of his indifference and her father's territorial fears of her freedom. When he realized that no one tried to stop Sati, he became aware of the fear which has been created by Daksha Prajapati.

The death of Sati sets the stage for a violent confrontation between the world-rejecting Shiva and the world-affirming Daksha. News.....The fire withheld in his body for centuries explodes like a volcano, taking the form of Virabhadra.

[PattanaikMyth169]

To make Daksha experience the greatest fear of all, he became Rudra (the angry god) and sent Virabhadra to behead Daksha and alter the yagna bhoomi into a chaos.

Indifferent to her all her life, Shiva misses her in death and so experience pain and weeps. His howling is so intense that the universe is unable to bear the burden.....Shiva regains his composure.

[Pattanaik 7 *Secrets*79]

Although when he regained his tranquility he gave life and forgave Daksha

at the request of deities and withdrew again to his mountain, unresponsive again to sensory and engaging Prakriti.

According to Kalika Purana, Prakriti is eternal, it takes birth grows old, dies and rebirths and so on. Sati is Shakti cannot left an unfinished task of transfiguration of the ascetic Shiva into householder Shankara.

As Sati, the Goddess has opened Shiva's heart to feeling. He experiences loss and reacts with passion. But now the Goddess wants his engagement with the world to be more considered, emerging out of concern and affection, not rage. Only then will Shiva truly be Shankara."

[Pattanaik 7 *Secrets*81]

Sati took birth as Parvati the daughter of Himavant and Mena. Soon after Parvati was born to Himavant and Mena, Narad came to congratulate the proud parents.....detached from the world.

[Bhalla48]

At the request of Indra, the king of Gods, Kamadeva, the god of lust stroke an arrow at Shiva to distract him from his Samadhi (mausoleum). It was considered among the gods that Kamadeva's arrow was able to change the flow of semen towards downwards of a Tapsvin which was otherwise flowing upwards due to the power, acquired through austerities. But Shiva was not an ordinary Tapsvin and instead of opening his two eyes he opened his third eye which indicates transcendental wisdom lacks desire and burnt god of lust who turned into ashes in front of horrified Rati, the wife of the victim and Parvati. Born from mountain Parvati possessed strong will power and determination. She tried to win the love of Shiva from austere hardships. She fasted vigorously. She wanted Shiva not

for herself but for others. According to Shiva Purana: -

Determined to marry the stubborn hermit, Parvati left her father's house and took to living like an ascetic in the forest. She withdrew into herself and withheld all thought, action, breath and seed. So great was her tapasya that it shook the mountain on which Shiva sat.

Previously Shiva had been worshipped for boons which devotees wished to save or empowers themselves. At last Shiva opened his eyes and have darshan to Sati in Parvati. Shiva tested Parvati's intentions and sent seven sages who degraded Shiva, called him a vagabond, vagrant, good-for-nothing, self-indulged recluse etc.

When the seven sages called upon Shiva, he said, "Go to Parvati and put her love to test.....Can a women ever live with such person?"

[Bhalla 50]

But Parvati's intense love and devotion defeated his entrapping and he has to succumb. Shakti too changed while changing the Shiva now she was not Sati the raw energy, rebellious one, it was Gauri the scrupulous daughter of Himavant who requested Shiva to come home and seek her father's permission for their marriage. It was the first step towards engaging the ascetic Shiva in the worldly life. Shiva went with ganas those rejected spirits of society ghosts, goblins, deforms etc.

He has knowledge of the truth. But he has no knowledge of maya, the conditional truths of culture that giveIndifferent to worldly ways, the great god, Mahadeva, who is God, makes a fool of himself as he tries his best to become Parvati's groom.

[PattanaikMyth180]

It was a horrendous sight for Parvati's mother who was like Daksha unable to realize the true identity of Mahadev and plainly rejected Shiva as a suitor of her daughter. The attire of Shiva is a bizarre for her: -

Shiva is depicted as good looking, youthful and of very fair complexion. The limbs are strong and smooth, but smeared with ash. He has three eyes.....He wears wristbands of Rudraksh beads.

[Bhalla 44]

Unlike Sati Parvati was not ready to avoid her parent's feelings and marry Shiva. She requested Shiva to change his attire for the sake of her parents. Vishnu bedecked Shiva into the handsomest groom of the world, in that look he was called Somsundara. Parvati's parents happily agreed for the marriage.

After the marriage they settled down at mount Kailasha to lead their married life. Comparing the relationship of Daksha and Shiva with Himavant and Shankara is juxtapose the former one is negative whereas the later one is positive. Shiva turned into Shankara who is not indifferent to Parvati but a very loving husband and Himavant is, no doubt, a far better father than Daksha. Shiva who was indifferent to Sati has changed so much that when Bhringi, a follower of Shiva, wanted to encircle Shiva but not Parvati, Shiva insisted him that he is incomplete without Parvati so he should include her too but Bhringi was adamant to circle only Shiva and tried to come between Shiva and Shakti, to avoid this Shakti sat on the lap of the Shiva. Bhringi transformed in a fly, Shiva did not appreciate this and merge Shakti and himself to make it is

impossible for Bhringi to encircle Shiva only. Shiva's another step towards becoming Shankara. This form of Shiva and Shakti is called Ardhnareshwar combining half male and half female.

Shiva and Parvati are inseparable. Parvati is Shakti – the divine universal power. There can be no Shiva without Shakti. And there can be no Shakti without Shiva. Together, they are symbolic of the divine union of power and devotion.

[Bhalla50]

Shakti wished that Shiva become a householder, who lives in a house with his family. Parvati asked Shiva to build a house for them, Shiva felt Parvati's demand is unnecessary and questioned the need, and she replied to that, to save them from the heat in summers, cold in winters and wet in rainy seasons. Shiva gave the solutions respectively they can stay under the banyan tree the coolest in summers, they can stay in the crematoriums at the funeral pyre which the hottest place in winters and to save them from rain Shiva caught Shakti in hand and started flying till they reach above the clouds and this form is Shiva called Jimuta-Vahana, he who rides the clouds.

Though Shiva thought Parvati's demand of a house is inappropriate yet out of respect he asked Ravana his devotee to build a house for them. Ravana used his knowledge of Vastu-shastra and built a beautiful golden palace called Lanka but during the construction he developed an emotional attachment with his creation and asked the palace as a reward from Shiva. Shiva the Bholenath (Gullible God) approved the request but Parvati got agitated with Ravana for such improper gesture. She was angry with Shiva too:-

Shakti wants to be angry with Shiva but realizes he has behaved according to his true nature which does not acknowledge any attachment to sensory thing. For him home or property is not necessity rather waste.

[Pattanaik 7 *Secrets*109]

Then one day when Parvati started to set a kitchen at Kailasha Shiva again unable to see the inevitability when there are many fruits and vegetables available to eat.

He watches her to collect fruits and vegetables and grain and spices in baskets. He watches her domesticate fire in the stove. He watches her collect water in a pot. He watches her get her pots and pans and spoon ready. Then he sneers, "What is the point of food? Everything will one day die anyway.

[Pattanaik 7 *Secrets*131]

The goddess who was already annoyed with Shiva because of Lanka issue immediately disappeared with her kitchen. Food the fuel of life vanished, all the ganas became restless and started weeping asking for it. Shiva who cannot bear the suffering of his ganas realized his mistake and started looking for Parvati aka Shakti.

Food which satisfied the desires or pangs of hungers eventually rises the fear of death, from death emerges the desire of immortality which eventually directs the desires towards spirituality. Without food the existence of body is impossible and therefore connection with Prakriti will be dissuaded. Shiva, who once lost Sati, was gradually realizing it. Shiva concedes the role played in combining Purusha and Prakriti. Shiva found Parvati at the banks of river Ganga in Kashi, she was serving food to all hungry people as goddess Annapurna. Shiva extended his bowl and goddess filled

it with joy and love, felt a sense of achievement towards converting Shiva into householder Shankara.

In Hindu Shastras especially in Garuda Purana it is mentioned that every human has the burden of Pitr-rin (loan of ancestors) which can be repaid by propagating children. In animal procreation is natural but in human it depends that whether the carnal interaction is for children or for mere pleasure. But Pitr-rin is integral part of Hindu culture which inspires the human to procreate and take the responsibility of wife and children or rather become a householder in a true sense.

When Parvati informed Shiva about her desire of children Shiva was again incapable to understand the want. As he did not have any ancestor, he did not owe any debt to repay but Parvati persisted him continuously, Shiva got annoyed and went for meditation in a secluded cave. Parvati was so adamant about her longing of a child that she anxiously prepared a paste of natural things and applied on her body. Then she grazed and collected the material which had her sweat and touch. She molded the dough in a shape of a boy and made it alive. She named him Vinayaka, the one who was created without a man. Then she decided to bathe and instructed her beautiful son to guard the door and not let anyone enter while her bathing. When Shiva returned he found his path was blocked by a stranger boy. He was surprised and annoyed that how come a stranger boy not letting him in, in his own house. He asked Vinayaka to make a way but he refused as he was unaware of his true identity. The battle of might has started and Shiva was confused with the defiance of the boy, as the battle progressed, Shiva got

angry and wrenched off his head from the body.

The next time before a bath, Parvati created a baby boy and, as a son, ordered him to stand guard where she bathed.....he cut off the boy's head with his trident.

[Bhalla 18]

When Parvati returned she was shocked what she saw, the slaughtered body of his son. She started howling and thrashing her chest at the loss of her newly formed son, in seconds she changed from the gentle modest Gauri into the dark and awe-inspiring Kali.

Dance has been described as an outlet of beautiful and blissful emotions but in case of Shiva it is the outlet of wrath. When Shiva lost Sati he did Tandav and when Parvati lost Vinayaka she danced in fury. Everyone, who presented there, started quivering in fear including Shiva.

Shiva comprehends his mistake:-

Shiva realizes his insensitivity. In satisfying his own need of solitude he did not consider Parvati's loneliness atop... Vinayaka did not recognize Shiva, Shiva does not like this. The Goddess thus turns the table on Shiva through Vinayaka. All this time Shiva had shut his eyes to Shakti. Through Vinayaka Shakti shuts her eyes to Shiva.

[Pattanaik 7 *Secrets*139]

If we all seek the spiritual knowledge and stop propagate the world will stop to grow and we will be inept to acquire the wisdom of spiritual reality. Shiva who has turned in Shankara decided to give life and his name to Vinayaka. He replaced his head with the head of a baby elephant and

named him Ganesha. He showered many blessings on him and Ganesha is the one god who will worshipped first while performing any ritual, then only the sacramental activity is considered complete. From this moment Ganesha is also called Vighnaharta (God who destroys all hurdles).

In Hindu Mythology the other son of Shiva and Shakti is known as Kartikeya, Kumara and Murugan. The story goes as, once upon a time there is an asura (demon) named Tarikashur who has blessed with a boon that he can be defeated only by the army led by a child. The gods required a child who is capable of battling in his infancy which is in itself impossible. The feminine qualities are not adequate, only great masculine strength and power is prerequisite. This child should be free from all fears but at the same time empathises with others which Shiva lacks.

All the gods were horrified with Asura's wrong doings and went to Brahma who told them that only Shiva's is capable to produce such a mighty child. It was the time when Shiva was unmarried, meditating at Kailasha after the loss of Sati.

In desperation, the gods sought the advice of Brahma, who said only a son of Shiva and Parvati could kill him. At the time they were not married...

[Bhalla51]

All the gods requested Shakti aka Parvati for help, she assured them and able to wins Shiva's heart after extreme austerities. When they got married one day in a cave Sati was trying to help Shiva to shed his semen or giving him carnal knowledge, sitting atop Shiva:-

In tantric's narratives, she sits on top of him and serves as his teacher and guide.

[Pattanaik 7 Secrets169]

Suddenly all the gods entered and embarrassed Shakti who ran away immediately and Agni, the god of fire, claimed the semen of Shiva. Shiva released his power in six sparks (at some places it is mentioned five or seven). The sparks were too hot and potent. In capable in handling it, Agni offered it to Vayu, the preceding deity of air, who was also proved helpless and threw it into the Ganga, the river goddess, who also started boiling and at the bank of Ganga was Sara-van forest which turned into fiery flames. When it was all burnt there came six children crying for their mother:- The six Pleiades or stars of Kritika constellation, nurse the six babies. Finally Shakti holds the six children in her arms and turns them into a single child with six heads and finally a child with one head...

[Pattanaik7 Secrets171]

The child requested Shakti for a weapon, Shakti gave him a vel or spear. Thus is born Vel Murugan, a spear hold terrifying warrior, who fought with Tarikashur and defeated him only at the seventh day of his birth. Later on Kartikeya went to southwards and guard the mountains.

Thus Shiva who was leading a secluded life in Kailasha Mountain meditating under the banyan tree, as Purusha, shuts his eyes from Shakti. But Shakti put great efforts to turned Shiva the Purusha into a householder Shankara.

The Goddess marries Shiva, the hermit.....She forces him to open his eyes and see the mirror in her hand.....Without her, he cannot know himself. Without him, she has no purpose. Both validate each other's existence.

[PattanaikMyth32]

What is most amazing in Hindu mythology is that Shiva is the only god, who has been imagined with his wife and children in various images and idols. All gods, whether it is Vishnu, Rama and Krishna, they are accompanied by their consort respectively Laxmi, Sita and Radha, but not with their children except Shiva.

REFERENCES

1. Bhalla Prem P. *Hindu Gods & Goddesses*. New Delhi: Hindoology Books, 2007.
2. Degler Teri. The Marriage of Siva and Shakti. Teri Degler.N.p.n.d. web 11.07. 2013.
3. Kinsley, David. *Hindu Goddesses: Visions of the Divine Feminine in the Hindu Religious Tradition*, Delhi: Motilal Banarsidass. 2005.
4. Pattanaik Devdutt. *Myth=Mythya: A handbook of Hindu Mythology*. New Delhi:Panguin books, 2006.
5. Pattanaik Devdutt. *Secrets of Shiva*. New Delhi: Westland Ltd, 2011.
6. Shastri, B.N., Trans., The Kālikāpurāna (Part I & Part) II. Delhi-7, India: Nag Publishers, 1991.
7. *Shiva Purana*. Gorakhpur Press.